

## **GCSE**

### **Religious Studies A: World Religion(s)**

Unit **B570**: Buddhism 2  
(Worship, Community and Family, Sacred Writings)

General Certificate of Secondary Education

### **Mark Scheme for June 2017**

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

OCR will not enter into any discussion or correspondence in connection with this mark scheme.

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## Annotations

	Blank Page – this annotation <b>must</b> be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
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## Subject-specific Marking Instructions

We do not annotate Religious Studies scripts.

**SPaG is now assessed in part (e) of each question. Please refer to the grid below when awarding the SPaG marks.**

## Spelling, punctuation and grammar (SPaG) Assessment Grid

<b><i>High performance 3 marks</i></b>
Candidates spell, punctuate and use rules of grammar with consistent accuracy and effective control of meaning in the context of the demands of the question. Where required, they use a wide range of specialist terms adeptly and with precision.
<b><i>Intermediate performance 2 marks</i></b>
Candidates spell, punctuate and use rules of grammar with considerable accuracy and general control of meaning in the context of the demands of the question. Where required, they use a good range of specialist terms with facility.
<b><i>Threshold performance 1 mark</i></b>
Candidates spell, punctuate and use rules of grammar with reasonable accuracy in the context of the demands of the question. Any errors do not hinder meaning in the response. Where required, they use a limited range of specialist terms appropriately.

**Awarding Spelling, Punctuation and Grammar to scripts with a coversheet**

1. If a script has a **scribe cover sheet** it is vital to check which boxes are ticked and award as per the instructions and grid below:
  - a. Assess the work for SPaG in accordance with the normal marking criteria. The initial assessment must be made as if the candidate had not used a scribe (or word processor) and was eligible for all the SPaG marks.
  - b. Check the cover sheet to see what has been dictated (or what facilities were disabled on the word processor) and therefore what proportion of marks is available to the candidate.
  - c. Convert the SPaG mark to reflect the correct proportion using the conversion table given below.

SPaG mark awarded	Mark if candidate eligible for one third (eg grammar only)	Mark if candidate eligible for two thirds (eg grammar and punctuation only)
0	0	0
1	0	1
2	1	1
3	1	2
4	1	3
5	2	3
6	2	4
7	2	5
8	3	5
9	3	6

2. If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point 1 above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.
3. If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.
4. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

## AO1 part (d) question

<b>Level 3</b> <b>5-6</b>	<p>A <b>good</b> answer to the question. Candidates will demonstrate a clear understanding of the question.</p> <ul style="list-style-type: none"> <li>• A fairly complete and full description/explanation/analysis</li> <li>• A comprehensive account of the range/depth of relevant material.</li> <li>• The information will be presented in a structured format</li> <li>• There will be significant, appropriate and correct use of specialist terms.</li> <li>• There will be few if any errors in spelling, grammar and punctuation</li> </ul>
<b>Level 2</b> <b>3-4</b>	<p>A <b>satisfactory</b> answer to the question. Candidates will demonstrate some understanding of the question.</p> <ul style="list-style-type: none"> <li>• Information will be relevant but may lack specific detail</li> <li>• There will be some description/explanation/analysis although this may not be fully developed</li> <li>• The information will be presented for the most part in a structured format</li> <li>• Some use of specialist terms, although these may not always be used appropriately</li> <li>• There may be errors in spelling, grammar and punctuation</li> </ul>
<b>Level 1</b> <b>1-2</b>	<p>A <b>weak</b> attempt to answer the question. Candidates will demonstrate little understanding of the question.</p> <ul style="list-style-type: none"> <li>• A small amount of relevant information may be included</li> <li>• Answers may be in the form of a list with little or no description/explanation/analysis</li> <li>• There will be little or no use of specialist terms</li> <li>• Answers may be ambiguous or disorganised</li> <li>• Errors of grammar, punctuation and spelling may be intrusive</li> </ul>
<b>Level 0</b> <b>0</b>	<b>No evidence submitted or response does not address the question.</b>

## AO2 part (e) question

<b>Level 4</b> <b>10-12</b>	<p>A <b>good</b> answer to the question.  Candidates will demonstrate a clear understanding of the question.</p> <ul style="list-style-type: none"> <li>• Answers will reflect the significance of the issue(s) raised</li> <li>• Clear evidence of an appropriate personal response, fully supported</li> <li>• A range of points of view supported by justified arguments/discussion</li> <li>• The information will be presented in a clear and organised way</li> <li>• Clear reference to the religion studied</li> <li>• Specialist terms will be used appropriately and correctly</li> </ul> <p>Few, if any errors in spelling, grammar and punctuation</p>	<b>Level 2</b> <b>4-6</b>	<p>A <b>limited</b> answer to the question.  Candidates will demonstrate some understanding of the question.</p> <ul style="list-style-type: none"> <li>• Some information will be relevant, although may lack specific detail.</li> <li>• Only one view might be offered and developed</li> <li>• Viewpoints might be stated and supported with limited argument/discussion</li> <li>• The information will show some organisation</li> <li>• Reference to the religion studied may be vague</li> <li>• Some use of specialist terms, although these may not always be used appropriately</li> </ul> <p>There may be errors in spelling, grammar and punctuation</p>
<b>Level 3</b> <b>7-9</b>	<p>A <b>competent</b> answer to the question.  Candidates will demonstrate a sound understanding of the question.</p> <ul style="list-style-type: none"> <li>• Selection of relevant material with appropriate development</li> <li>• Evidence of appropriate personal response</li> <li>• Justified arguments/different points of view supported by some discussion</li> <li>• The information will be presented in a structured format</li> <li>• Some appropriate reference to the religion studied</li> <li>• Specialist terms will be used appropriately and for the most part correctly</li> </ul> <p>There may be occasional errors in spelling, grammar and punctuation</p>	<b>Level 1</b> <b>1-3</b>	<p>A <b>weak</b> attempt to answer the question.  Candidates will demonstrate little understanding of the question.</p> <ul style="list-style-type: none"> <li>• Answers may be simplistic with little or no relevant information</li> <li>• Viewpoints may not be supported or appropriate</li> <li>• Answers may be ambiguous or disorganised</li> <li>• There will be little or no use of specialist terms</li> </ul> <p>Errors of grammar, punctuation and spelling may be intrusive</p>
		<b>Level 0</b> <b>0</b>	<p><b>No evidence submitted or response does not address the question.</b></p>

Question		Answer	Mark	Guidance
1	(a)	<p><b>What is kept in a stupa?</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Relics/bones of the Buddha</li> <li>• Relics/bones of an important monk or holy man</li> </ul> <p>1 mark for response.</p>	1	
	(b)	<p><b>Give two symbols that might be seen on a rupa.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Elongated ears</li> <li>• Various mudras</li> <li>• Prayer beads</li> <li>• Long hair</li> </ul> <p>1 mark for each response.</p>	2	There are many possible responses to this question. Anything that can reasonably be interpreted as a symbol should be credited.
	(e)	<p><b>‘Samatha meditation is not important.’</b></p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In favour of the statement, candidates might argue that samatha is a basic and almost introductory form of meditation that does not, in itself, lead to states of Samadhi or enlightenment. The aim of samatha meditation is to develop mindfulness and stability; to be calm and of fixed attention. This is usually achieved through mindfulness of breathing. Candidates might suggest that this is useful for minimising stress and</p>	12	

		<p>thereby improving health and wellbeing, but that it does not, in itself, lead to the ultimate Buddhist goal of Nibbana, for which vipassana meditation is necessary. Against the statement, candidates might suggest that samatha leads to a state of calm and concentration, stilling the constant chatter of the 'monkey mind' and that this is a necessary prerequisite for the practice of vipassana. The Buddha himself both practised and advocated samatha meditation. They might suggest that without this ability to still the mind it is impossible to gain the insight into the nature of reality that vipassana meditation can bring and so, indirectly, samatha mediation is necessary to the achievement of Nibbana. Others might suggest that samatha is not useful (and therefore important) unless it is based on sila (morality) as set out n the first part of the Noble Eightfold Path. Some might suggest that overcoming stress and physical health are important goals in their own right, making samatha important (even to non-Buddhists) regardless of the goal of enlightenment.</p>		
	<p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3.</p>	<p>SPaG 3</p>		

Question		Answer	Mark	Guidance
2	(a)	<p><b>State the meaning of the term ‘monastic’.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Relating to a community of monks/nuns</li> <li>• Relating to a religious community</li> <li>• Relating to a group who live together under religious or spiritual rules</li> </ul> <p>1 mark for response.</p>	1	The candidate is not obliged to use the correct part of speech so ‘a community of monks or nuns’ is an acceptable response.
	(b)	<p><b>Give two good uses of wealth for a Buddhist.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• To help the poor</li> <li>• To set up or maintain a vihara or stupa</li> <li>• To support the monastic sangha</li> <li>• To pay off debts</li> </ul> <p>1 mark for each response.</p>	2	There are many possible responses to this question and any response that can be reasonably linked to Buddhist teachings or virtues should be credited.
	(c)	<p><b>Give three reasons a Buddhist might seek employment.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• To fulfil the requirement for Right Livelihood</li> <li>• To help others</li> <li>• To serve the community</li> <li>• To support their family</li> <li>• To earn money in a moral way</li> </ul> <p>1 mark for response.</p>	3	

	(d)	<p><b>Explain what Buddhists believe about death and dying.</b></p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Buddhists believe that death is the event that leads to the separation of the Five Skandas (form, feelings, perception, volition and sensory consciousness) that constitute a person. As each of these varies and changes throughout life, Buddhism teaches that there is no 'I' that is unchanging and fixed (anatta). This means that there is no unchanging self to be reborn. Whether this means that death constitutes the end of a person's individual conscious existence varies from Buddhist to Buddhist. Some believe that 'they are reborn, others that the kamma generated by their life is played out in a new existence.</p> <p>Death, and the fear of death are an important constituent of dukkha. By following the Noble Eightfold Path it is possible to overcome attachment 'tanha' to the idea of the unchanging self or I and so to overcome the fear of death, since there is no 'I' to die.</p> <p>Most Buddhists seek as an ultimate goal the attainment of Nibbana. This literally means to extinguish or blow out and is described as a condition of absolute bliss where one is free of the Three Poisons of aggression, greed and delusion and has no attachment or tanha. This can be achieved during life and the person who has achieved it (an arhat) is then free of the compulsion to be reborn. At their death (paranibbana) their Skandas or aggregates are scattered and dissolved. Scriptures suggest that the state of Nibbana cannot be described; only experienced. For some it is important to die 'mindfully', perhaps using Tibetan teachings about the Bardo in order to achieve nibbana or a good rebirth.</p>	6	<p>In order to reach the top level candidates must address both ideas (death and dying) but not necessarily in equal proportions.</p>
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	(e)	<p><b>‘It is only useful for men to join the sangha.’</b></p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In favour of the statement candidates might argue that the Buddha did not originally intend to admit women into the monastic sangha and that he did so only under duress and with deep misgivings. He is reputed to have said that if only men joined the sangha it would last for 1000 years but if women were allowed to join it would last for only 500. Some Buddhists believe that a woman monastic can achieve arhatship (and so Nibbana and release from suffering) but not full Buddhahood (which includes full knowledge of the universe) unless she is first reborn as a man. Female monastics are subject to more restrictive rules than males under the Vinaya Pitaka and to some this may appear to make them inferior in intellect as well as status.</p> <p>Against this, some Buddhists would argue that the additional rules were designed only to protect women and prevent young male monastics from being distracted. According to Buddhist tradition many women have reached Nibbana, including the Buddha’s wife and stepmother as well as Kisagotami, the first female monastic. The Buddha, in response to a question from Ananda said that there was no reason why women could not attain arhatship.</p> <p>Candidates might point out that since the Dhamma has in fact lasted for well over 2000 years the Buddha was mistaken in his prediction about women and was speaking from the assumptions and prejudices of his own time and place.</p>	12	
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3.	SPaG 3	

Question		Answer	Mark	Guidance
3	(a)	<p><b>Name one of the Mahayanen Sutras.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The Heart Sutra</li> <li>• The Lotus Sutra</li> <li>• Diamond Sutra</li> <li>• Golden Light Sutra</li> </ul> <p>1 mark for response.</p>	1	
	(b)	<p><b>Give two occasions when Buddhists might read from sacred writings.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• An ordination ceremony</li> <li>• Chanting during puja</li> <li>• Private study</li> <li>• Private worship</li> <li>• Monks explaining the sacred writings to lay Buddhists</li> </ul> <p>1 mark for each response.</p>	2	
	(c)	<p><b>List the three divisions of the Pali Canon.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Sutra Pitaka</li> <li>• Abhidharma Pitaka</li> <li>• Vinaya Pitaka</li> </ul> <p>1 mark for each response.</p>	3	

	(d)	<p><b>Explain why not all Buddhists use the Mahayan Suttas.</b></p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The Mahayan Suttas are a collection of Buddhist texts authored over several centuries and expounding points of Buddhist theology. Most of them are of uncertain authorship and dating although the earliest are thought to date from around the start of the Common Era.</p> <p>As suggested by the title these sutras are most commonly used within the Mahayan school of Buddhism.</p> <p>Most Theravada Buddhists believe that the Pali Canon contains the original and most authentic teachings of the Buddha. They reject more recent scriptures as being innovative and unnecessary since everything needed is contained in the Pali Canon.</p> <p>After the Third Council there was, for the first time, a significant split within Buddhism concerning doctrine (previous divisions had been concerned only with monastic rules). Around the beginning of the Common Era the distinctive Mahayana philosophy began to emerge. Also around this time the first Mahayan Suttas began to appear. These expounded points of Mahayana thought, specifically the idea of 'emptiness'.</p> <p>Most Theravada Buddhists consider these texts to be inauthentic and potentially misleading and accept only the Pali Canon.</p>	6	
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(e)		<p><b>‘Sacred writings cannot give you enlightenment.</b> Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Against the statement candidates might argue that the Dhamma, or teachings of the Buddha are contained in the scriptures and that these are considered the primary path to enlightenment. The Three Marks or Existence, the Four Noble Truths and the Noble Eightfold Path are all contained in the Dhamma and these are an account of the Buddha’s path to enlightenment and are recommended as the way that others can also find it. Studying the scriptures provides answers about the ultimate nature of reality and a set of instructions as to how this understanding can lead to enlightenment.</p> <p>Against the statement candidates might argue that reading the scriptures in and of itself will not lead anyone to enlightenment; this can be achieved only by internalising and understanding the message of the scriptures, primarily through the personal experience of meditation. Zen Buddhists in particular might reject scripture as a valid route to enlightenment as they believe there is a secret oral teaching of the Buddha that is of far more use.. They also emphasise the importance of personal religious experience that is often sudden and unexpected and emphasise meditation practices as a way of enabling this to happen. Some might point out that the Buddha said his teachings were a tool; a raft to cross the water, and that if an individual did not find them helpful he or she should discard them.</p>	12	
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3.	SPaG 3	
		<b>Total</b>	<b>51</b>	

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